

The Principles  
OF THE  
Doctrine of Christ.  
OR  
A Catechism,

In which is contained the Sum of the *Christian Religion*; or what is necessary to be believed and done in order to *Salvation*. The Answers being but *Seventeen* in number; and in very plain words, easie to be understood.

Unto which is added,  
A Catechism for Conscience ;

Wherein,  
The Consciences of the *Ignorant*, the *grossly Profane*, the *Young*, the *merely Mortal*, and the *Hypocrites*, are examined, in order to their *Instruction* and *Awakening*; and the Consciences of the *sincere Christians* are tried in order to their *Peace* and *Comfort*.

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By Nathaniel Vincent, M. A. Minister of the Gospel.

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Jer. 3. 15. *I will give you Pastors according to my Heart, who shall feed you with knowledge and with understanding.*

2 Cor. 4. 2. *By manifestation of the truth, commending ourselves to every Mans Conscience in the sight of God.*

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London, Printed for Tho. Parkhurst at the Bible and Three Crowns in Cheapside near Mercers Chapel. 1691.

# The Principles OF THE Doctrine of Christ. OR A Catechism.

In which is contained the Sum of the Christian Religion: or what is necessary to be believed, and done in order to Salvation. The Answers being but Questions in English: and in Latin, Greek, or other Languages.

Unto which is added,  
A Catechism for Conscience:

Whence  
The Contents of the former are  
explained, the latter is  
explained and examined, in order to their  
fixation and discovery: and the Conscience  
of the former is explained and added to  
their Plan and System.

By William Hall, M. A. Minister of the Gospel.

Let it be known to all that I have written this  
work for the use of the Christian and the  
Sinner.

A. D. 1711. By the Author of the  
Christian's Duty in the Sight of God.

London: Printed by J. Sturges, at the Sign of the  
Three Crowns, in Strand, 1711.

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T H E

# Epistle Dedicatory

To that Church of Christ who have given up themselves unto my Pastoral Care, Light and Grace, and Peace be multiplied!

Beloved in our Lord and Saviour!

**I**T is not a Complement I pass upon you, when I tell you, that your Souls are very dear to me, even as my own; and your Salvation as my own, desired. I am perswaded I was put into the Ministry specially for your sakes; and that our Lord gave me the Talents I have; that I might improve them to your Spiritual advantage. When first I came among you, most of you were young; and I my self was young also; but many years are past and gone since we were first related

## The Epistle Dedicatory.

*the one to the other; our Age begins to decline; Old Age and Death are approaching; and who knows but Death may overtake Old Age, and come to many of us before it! You know how I have laboured in the publick Exercise of my Ministry; I have not grudged to spend my self, and to be spent for you. Those Souls who have reaped profit by my Labours; what thanks do I owe them, and to God for them! How have they obliged Me, by having the truest regard unto Themselves! I have been with you in the Calm and in the Storm, and blessed be God that neither you nor I have been Shipwrackt! I have gone through Honour and Dishonour, through evil Report and good Report: And evil report being sanctified to the humbling of me; has done me a greater kindness than the Reporters thought of.*

*At this day through the Providence of God over-ruling and acting powerfully*



The Epistle Dedicatory.

fully and graciously even to amazement; both you and I, and many more, enjoy a publick liberty; which under Restraint and Persecution, we earnestly prayed, but could hardly hope for. This liberty is a special favour from Heaven; is envied us by Hell; and I make no question, but the Instruments of the Evil One will be very active to deprive us of it. Let us but improve it by recourse to the Son of God to make us more free indeed, i. e. more free from Sin, and more enlarged in the Lords Service; and I believe we shall find that Scripture fulfilled, Rev. 3. 8. Behold I have set before thee an open door, and no man can shut it.

I am now come to the finishing part and work of my life, and are not many of you also? And should it not be our care to finish well? When the Painter has almost done a curious piece, how exact is he in every touch of his pencil? his last hand expresses his greatest Skill.

## The Epistle Dedicatory.

*SKM.* If the Lord adds more years unto my days, I wish they may be the holiest and most useful; and then they will be the happiest I have lived. The nearer we approach unto Death, and the day of Reckoning, how exactly should we walk! how clean should be our Hearts! how heavenly our Minds and Conversations! and how doubly refined should all our Services be!

You that are Husbands, you that are Wives, the nearer Eternal Life approaches, live together more as the Heirs of such a Life; be more fervent in Prayer, rejoice in Hope, and press towards the mark for the prize of the high calling of God.

You that are Parents and Masters, Oh set fairer copies for your Children and Servants to write after! Be more Exemplary for Faith, for Love, for Meekness, for Truth and Righteousness, for Humility, and Contempt of the World; declare plainly that you seek

## The Epistle Dedicatory.

seek a better Countrey, *i. e.* an Heavenly ; and *that here on Earth is neither your Heart nor Treasure. Children and Servants* Souls are precious, and a great part of your care ; give them not occasion to Eternity to curse your unfaithfulness to them, and carelessness of them. Your instructing of them being seconded by such an Example as may demonstrate to them that you your selves are indeed taught of God ; will be most likely to take impression, and to have the desired effect upon them.

And you of the younger sort that are Children and Servants, be sure to value Saving Knowledge and Grace at an high rate, and seek after both betimes. When the Youth of a Land are universally degenerate and corrupt, and affect ignorance, and are filled with prejudices against the power of Godliness ; 'tis a great sign of God his being about to depart from that Land, and that the Gospel is  
a ready

## The Epistle Dedicatory.

ready to be removed. *What a sad prospect is there at this day ; when the young Generation is seriously considered. Horrible Pride, outrageous Lust, Riotous and Intemperate Eating and Drinking every where almost prevail, what will become of poor Posterity !*

*You young Ones whom I here address unto, be intreated to do a kindness to your selves and to the Land of your Nativity. The Righteousness of Ten, would have done more towards the preservation of filthy Sodom ; than the wickedness of a multitude would have done towards the destruction of it. If some Tens of you did but prize the Gospel, entertain it in your Heads and Hearts, and adorn it in your Practise, and were instant in Prayer for its continuance among us ; you might do more to the fixing of the Golden Candlestick in its place, than the Blind Zeal of the Papists, and the ignorance and disobedience of many*

## The Epistle Dedicatory.

many carnal Protestants ; can do towards the taking away the Candlestick and its light from us. If a considerable Company of young ones in every Age, would set their Hearts to study the Word of God, and become true Believers, sincere Lovers and diligent Doers of his Word : The Sun of Righteousness might through a miracle of mercy, as it were stand still in England, and not haste to go down for many Generations.

This little Catechism which I now send forth may be of use to Instructors, and to them that are to be instructed in Families ; and as it is very short, so I have endeavour'd to make it very plain to the meanest Capacities. The Scriptures are added at length to shew how every thing therein is proved. That what is learned may come with the greater Authority and Efficacy.

The Assemblies Catechism is indeed above my commendation, and will commend it self to them that are considerate,

## The Epistle Dedicatory.

*considerate, whoever go about to disparage it. But This which I have Composed being much more brief, and having words somewhat easier to be understood. I hope may not be unuseful.*

*I have added a Catechism for Conscience; and have applied my self to the Consciences of several sorts of Persons: And though in a special manner I design your Edification; yet if these few Sheets shall, through the blessing of that God who is and works all in all, be made profitable to a great many more; the greater will be the satisfaction and rejoicing of*

*Your Affectionate Pastor and  
Servant for Jesus Sake,*

Nathanael Vincent.

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By *Nathanael Vincent*, M. A. Minister  
of the Gospel.

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*London*, Printed for *Tho. Parkhurst* at  
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near *Mercers Chapel*. 1691.

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Unto which is Added

**A Catechism for Conscience :**

Wherein

The Consciences of the *Ignorant*,  
the *grossly Profane*, the *Young*,  
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their *Peace* and *Comfort*.

**A 3**

**T H E**

A Description of the Conscience

The first part of the book is a description of the conscience as a faculty of the soul which is given to man by God. It is described as a light which shows man the way to God and the way to his neighbor. It is also described as a law which binds man to God and to his neighbor. The second part of the book is a description of the conscience as a faculty which is corrupted by sin. It is described as a light which is dimmed by sin and a law which is broken by sin. The third part of the book is a description of the conscience as a faculty which is renewed by grace. It is described as a light which is brightened by grace and a law which is kept by grace.

THE END

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THE  
PRINCIPLES  
OF THE  
*Doctrine of CHRIST.*  
IN  
A very Short  
And Plain Catechism.

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By *Nathaniel Vincent*, M. A. Minister  
of the Gospel.

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Qu. I. **W**hat do you believe concerning God?

Ans. God is eternal, every where  
present, a Spirit most wise, powerful,  
B righte-

righteous and merciful, the whole Worlds Creator and Governour.

God is Eternal, *Psal. 90. 2.* From everlasting to everlasting thou art God.

God is every where present, *Jer. 23. 24.* Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill Heaven and Earth? saith the Lord. God is a Spirit without bodily parts, like Man; *Joh. 4. 24.* God is a Spirit, and they that worship him, must worship him in spirit and in truth, *Rom. 1. 22, 23.* They became fools, and changed the glory of the incorruptible God, into an Image made like to corruptible Man.

God is most Wise, *Rom. 16. 27.* To God only wise be glory through Jesus Christ for ever, Amen.

God is most Powerful, *Psal. 62. 11.* God hath spoken once; twice have I heard this, that power belongeth unto God.

God is Righteous, *Psal. 119. 137.* Righteous art thou, O Lord, and upright are thy Judgments.

God is Merciful, *Psal. 103, 8, 11.* The Lord is merciful and gracious, slow to anger, and plenteous in mercy. As the Heaven is high above the Earth; so great

great is his Mercy towards them that fear him.

God is the whole Worlds Creator, Rev. 4. 11. Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for thy pleasure they are and were created.

God is the Worlds Governour, Psal. 103. 19. His Kingdom ruleth over all.

Q. 2. Are there more Gods than One?

A. God is but One, yet he is distinguished into Father, Son, and Holy Ghost, who have the same Eternal Power, and Godhead, and concur in the work of Mans Salvation.

God is but One, yet he is distinguished into Father, Son, and Holy Ghost. 1 John 5. 7. There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are One. Baptism, that is in the Name of the true God; is in the Name of the Father; Son, and Holy Ghost, Mat. 28. 19.

The Son has the same Godhead and Power with the Father. Rom. 9. 5. Of

*whom as concerning the Flesh Christ came who is over all God blessed for ever.*

The Holy Ghost is likewise God.

*Acts 5. 3, 4. Why hath Satan filled thy Heart to Lie unto the Holy Ghost? Thou hast not Lied unto Man, but unto God.*

The Father concurs in the work of Mans Salvation. *John 3. 16. For God so loved the World that he gave his only begotten Son, that whosoever believes in him should not perish but have everlasting life.*

The Son concurs in the Saving of Man. *Luke 2. 11. Unto you is born this day in the City of David a Saviour who is Christ the Lord.*

The Holy Ghost concurs in this work of Saving. *John 3. 5. Except a man be born of Water and of the Spirit he cannot enter into the Kingdom of God.*

*Q. 3. In what Estate did God at first Create Man?*

*A. God created Man after his own Image; having true Knowledge, and Holiness, and Dominion over the Creatures; and enter'd into a Covenant of Life with him upon condition of perfect obedience.*

*God created Man after his own Image.*

mage. *Gen. 1. 27.* So God created man in his own Image ; in the Image of God created he him ; male and female created he them.

The Image of God did lye in Knowledge. *Col. 3. 10.* And have put on that new man which is renewed in knowledge after the Image of Him that created him.

The Image of God does lye in Holiness. *Eph. 4. 24.* And that ye put on that new man, which after God is created in righteousness and true holiness.

The Image of God lyes also in Dominion over the Creatures. *Psal. 8. 5, 6.* Thou madest him a little lower than the Angels, and Crownedst him with Glory and Honour, and madest him to have dominion over the works of thy hands.

God enter'd into a Covenant of life with Man upon condition of perfect obedience. *Rom. 10. 5.* The Man that doth those things shall live by them.

Q. 4. Did Man continue in this blessed state in which he was created ?

A. The first Man *Adam* sinn'd in eating the forbidden Fruit ; and all his Posterity sinn'd in him ; are Born the Children of wrath ; derive from Him a

corrupted Nature; being backward to good, and prone to evil.

The first Man was *Adam*. 1 Cor. 15. 45. *The first Man Adam was made a living Soul.*

*Adam* sinn'd in eating the forbidden Fruit. Gen. 3. 6. *The Woman took of the fruit thereof, and did eat, and gave also to her Husband with her, and he did eat.*

All his Posterity (being represented by him) sinn'd in him. Rom. 5. 19. *By one Mans disobedience many were made sinners; his Posterity though never so many.*

All are Born the Children of wrath, consider'd as *Adam's* Children. Eph. 2. 3. *And were by nature the Children of wrath even as others.* Rom. 5. 18. *By the offence of one judgment came upon all men to condemnation.*

All derive from *Adam* a corrupted nature. Eph. 4. 22. *The old Man or Adam is corrupt according to the deceitful lusts.*

All naturally are backward to good, prone to evil. Rom. 8. 7. *The carnal man is enmity against God, and is not subject to the Law of God, neither indeed*



can it be. Gen. 6. 5. God saw that the wickedness of Man was great in the Earth; and that every imagination of the thoughts of his Heart was only evil, continually.

Q. 5. What is Sin?

A. Sin is a transgression of the Law of God, and the desert and wages of it is Death and Hell.

Sin is a transgression of the Law of God. 1 John 3. 4. Whosoever committeth sin; transgresseth also the Law; for sin is a transgression of the Law.

The desert and wages of Sin is Death. Rom. 5. 12. Death passed upon all men, for that all have sinned.

The desert and wages of Sin is Hell. Psal. 9. 17. The wicked shall be turned into Hell; and all the Nations that forget God.

Q. 6. Who is the Saviour from Sin and Hell?

A. Jesus Christ the Son of God took Mans Nature; and died upon the Cross, that he might put away Sin; and deliver Man from Wrath, by the Sacrifice of himself; and he arose from the dead; and sat down at the Right Hand of God.

Jesus Christ the Son of God took  
B 4 Mans

**Mans Nature.** *John 1. 14. The Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.*

**Christ died upon the Cross.** *Luke 23. 33. And they Crucified Him and the Malefactors, one on the right Hand, and the other on the left.*

**Christ by his Death puts away Sin.** *Heb. 9. 26. But now once in the end of the World hath he appeared to put away sin by the Sacrifice of himself.*

**Christ delivers from Hell and Wrath.** *Rom. 5. 9. Being now justified by his Blood we shall be saved from wrath through Him.*

**Christ arose from the Dead.** *Luke 24. 34. The Lord is risen indeed. Acts 13. 37. Rising the third day, he saw no corruption.*

**Christ Ascended into Heaven, and sat at God's Right Hand.** *Heb. 1. 3. When he had by himself purged our sins sat down on the Right Hand of the Majesty on High.*

**Q. 7. What are the Offices of Christ Jesus?**

**A. Christ has a threefold Office, He is**

is a Prophet to teach ; a Priest by his satisfaction and intercession to reconcile ; and a King to govern and defend his Church and People.

Christ is a Prophet to teach. *Acts 7. 37. A Prophet shall the Lord your God raise up unto you of your Brethren, Him shall you hear. Luke 24. 45. Then opened He their understandings that they might understand the Scriptures.*

Christ is a Priest to reconcile. *Heb. 2. 17. It behoved him in all things to be made like unto his Brethren, that he might be a merciful and faithful High-Priest to make reconciliation for the sins of the People.*

Christ reconciles by his Death (which was satisfactory to God, who had been by sin offended) and by his Intercession. *Rom. 8. 34. Who is he that condemneth ? it is Christ that died ; yea rather is risen again ; who also maketh intercession for us.*

Christ is a King to govern his Church and People. *Col. 1. 13. Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son.*

Christ defends his Church against all  
Ene-

Enemies. *Rom. 8. 37* Nay in all these things we are more than Conquerors through Him that loved us.

Q. 8. How is Christ made known?

A. Christ is made known by the Word in the Holy Scripture which is given by Inspiration of God: The Old Testament gave a discovery of Him; but in the New Testament he is more fully revealed.

Christ is made known by the Word in the Holy Scripture. *Col. 1. 27.* To whom God would make known what is the riches of the glory of this Mystery among the Gentiles; which is Christ in you the hope of glory.

The Holy Scripture is given by Inspiration of God. *2 Tim. 3. 16.* All Scripture is given by Inspiration of God.

The Old Testament gave a discovery of Christ. *John 5. 46.* If ye had believed Moses you would have believed Me, saith Christ, for He wrote of Me. *Acts 26. 22, 23.* Saying none other things than what Moses and all the Prophets did say shou'd come; that Christ should suffer; and that he should be the first that should rise from the dead; and shew light to the People and to the Gentiles.

In

In the New Testament Christ is more fully revealed, 2 Cor. 3. 18. *We all with open face beholding as in a Glass the Glory of the Lord, are changed into the same Image.*

Q. 9. *How are we made partakers of Christ, and interested in Him?*

A. We are drawn to Christ by the Spirit, working Faith in us; whereby we receive Christ, and rest upon him alone for Salvation; unto which Faith Repentance is joined, whereby we sorrow for sin, and turn from it to God with the whole Heart.

We are drawn to Christ by the Spirit working Faith in us. 2 Cor. 4. 13.

*We having the same Spirit of Faith.* Phil.

1. 30 *Unto you it is given in the behalf of Christ to believe on him.*

By Faith we receive Christ. John

1. 12. *To as many as received him he gave power to become the Sons of God, even to them that believe in his Name.*

By Faith we rest upon Christ alone for Salvation. Phil. 3. 8, 9. *I count all things but dung, that I may win Christ,*

*and be found in Him, not having my own Righteousness which is by the Law.* Acts

4. 12. *Neither is there Salvation in any other.* Unto

Unto Faith Repentance is joined. *Acts 20. 21. Testifying both to the Jews and to the Greeks, Repentance towards God; and Faith towards our Lord Jesus Christ.*

Repentance is a sorrowing for Sin. *Jam. 4. 9. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness.*

Repentance is a turning from Sin to God with the whole Heart. *Isa. 55. 7. Let the wicked man forsake his way, and the unrighteous man his thoughts, and let him return to the Lord; and he will have mercy upon him; and to our God, for he will abundantly pardon. Joel 2. 12. Therefore now also, saith the Lord, turn ye even unto me with all your heart.*

*Q. 10. What is that Covenant which God hath made with them that repent and believe?*

*A. God hath made a New Covenant with penitent Believers, wherein he hath promised to be their God, to justify them from, and pardon all their Sins: to renew and write his Laws in their Hearts; and to give them Grace till they come to Glory.*

God hath made a New Covenant, commonly

commonly called the Covenant of Grace. *Heb. 8. 8. Behold the days come, saith the Lord, when I will make a New Covenant with the House of Israel and of Judah.*

They that repent and believe are in Covenant: An Heart to repent and believe is from God. *Ezek. 36. 26. A new heart will I give you, and a new Spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*

The Lord in the Covenant promises to be his peoples God. *2 Cor. 6. 16. I will dwell in them and walk in them, and I will be their God and they shall be my people.*

God promises to justify them from, and pardon all their Sins. *Heb. 8. 12. I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.*

God promises to renew, and to write his Laws in their Hearts. *Heb. 10. 16. This is the Covenant I will make with them after those days, saith the Lord, I will put my laws in their hearts, and in their minds will I write them.*

God will give his people Grace sufficient till they come to Glory. *2 Cor. 12. My grace is sufficient for thee, for my strength.*

strength is made perfect in weakness. 2 Tim. 4. 18. The Lord shall deliver me from every evil work, and will preserve me to his heavenly Kingdom; to whom be glory for ever and ever.

Rehearse the Laws of God, Exod 20. which by Faith are Established, and are our Rule to walk by.

God spake all these words, saying, I am the Lord thy God which have brought thee out of the Land of Egypt, out of the House of Bondage.

Com. I. Thou shalt have none other Gods before me.

Com. II. Thou shalt not make unto thee any Graven Image, or any Likeness of any thing that is in Heaven above, or in the Earth beneath, or that is in the Water under the Earth; thou shalt not Bow down thy self to them, nor Serve them; for I the Lord thy God am a Jealous God; visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and shewing mercy unto Thousands of them that love me, and keep my Commandments.

Com. III. Thou shalt not take the  
Name



Pame of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his Pame in vain.

Com. IV. Remember the Sabbath day to keep it holy, Six days shalt thou labour, and do all thy work, but the Seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work ; thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Stranger that is within thy Gates ; for in Six days the Lord made Heaven and Earth, the Sea, and all that in them is ; and rested the Seventh day ; wherefore the Lord blessed the Sabbath day, and hallowed it.

Com. V. Honour thy Father and thy Mother, that thy days may be long upon the Land, which the Lord thy God giveth thee.

Com. VI. Thou shalt not Kill.

Com. VII. Thou shalt not commit Adultery.

Com. VIII. Thou shalt not Steal.

Com. IX. Thou shalt not bear false Witness against thy Neighbour.

Com. X. Thou shalt not covet thy Neighbours House, thou shalt not covet thy Neighbours Wife, nor his Man-servant.

servant, nor his Maid-servant, nor his Dr., nor his Als, nor any thing that is thy Neighbours.

*Q. 11. What is the Sum of the Law contained in the Ten Commandments?*

*A. The Sum of the Law, is Love to God ; which will cause us to Worship him in Spirit, to Sanctifie his Name, and Day : and Love to our Neighbours as to our Selves ; which will hinder us from doing any thing contrary to the Dignity, Life, Chastity, Estate, or good Name of our Neighbour, and all motions of the Heart to work ill to him.*

*The Sum of the Law is Love to God. Mat. 22. 37, 38. Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind ; this is the first and great Commandment. So great that it comprehends all others.*

*And Love to our Neighbour. ver. 39. The second is like unto it, Thou shalt love thy neighbour as thy self. Rom. 13. 10. Love worketh no ill to his neighbour, and therefore love is the fulfilling of the law.*

*Q. 12. How is grace to be obtained whereby we may keep Gods Commands?*

*A. Grace*

**A.** Grace to keep the commands of God is obtained by Prayer, wherein 'tis our Duty to offer up our desires to God in Christ's Name, by the Spirits assistance; confessing Sin; and giving thanks for Mercies.

Grace which strengthens us to keep Gods Commandments is obtained by Prayer. *Psal. 119. 10. With my whole heart have I sought thee; Oh let me not wander from thy Commandments! Psal. 138. In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.*

Prayer is our Duty. *Luke 18. 1. Men ought always to pray and not to faint: always, i. e. at their set times, and all fit seasons.*

In Prayer we offer up our desires to God. *Psal. 38. 9. Lord all my desire is before thee; and my groaning is not hid from thee.*

Prayer must be in Christs Name. *Job. 16. 23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name he will give it you.*

Prayer must be by the Spirits assistance. *Rom. 8. 26, 27. Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but*

the Spirit it self maketh intercession for us with groanings which cannot be uttered. And he which searcheth the hearts knoweth what is the mind of the Spirit ; because he maketh intercession for the Saints according to the will of God.

Prayer should be with confession of Sin. *Psal. 51. 3. I acknowledge my iniquity, and my sin is ever before me.*

There ought to be a giving thanks for Mercies. *Col. 4. 2. Continue in prayer, and watch in the same with thanksgiving.*

Q. 13. *What is the Rule for our direction in Prayer ?*

A. The whole Word of God is of use to direct us in our Supplications, but especially the Lords Prayer which he taught his Disciples.

The whole Word of God directs us in Prayer, for it reveals his Will ; according to which our Prayers ought to be made. *1 Joh. 5. 14. And this is the confidence we have in him, that if we ask anything according to his Will he heareth us.*

The Lords Prayer which he taught his Disciples is our special direction how to pray. *Mat. 6. 9, 10, 11, 12, 13. After this manner therefore pray ye. Our Father*

Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, as we forgive them that trespass against us. And lead us not into Temptation; but deliver us from Evil; for thine is the Kingdom, and the Power, and the Glory, for ever, Amen.

*Q. 14. How hath God confirmed his New Covenant.*

*A.* God hath confirmed his New Covenant by the Sacraments, which are the Signs and Seals of it; and these Sacraments under the New Testament are Two; Baptism and the Lords Supper.

Sacraments are Signs and Seals of the New Covenant. What the Apostle speaks of the Sacrament of Circumcision in the Old Testament, is true of the Sacraments under the New. *Rom 4. 11.* He received the sign of Circumcision a seal of the righteousness of Faith; and where the righteousness of Faith is signified and sealed, the other Benefits of the New Covenant are signified and sealed also.

Baptism is appointed and required.

*Mat. 28. 19. Go ye therefore and disciple all nations, baptizing them.*

*The Lords Supper is Instituted. 1 Cor. 11. 23. I have received of the Lord ; that which also I delivered unto you. ver. 24. Do this in remembrance of me.*

*Q. 15. What is Baptism ?*

*A. Baptism is a washing with Water in the Name of the Father, Son, and Holy Ghost, whereby is signified and sealed our being Born again ; the purging away of sin by the Blood and Spirit of Christ, and our partaking of a new Nature. And all that are Baptized, whether Believers or their Seed ; are engaged to be the Lords.*

*Baptism is a washing with Water in the Name of the Father, Son, and Spirit. Mat. 28. 19. Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

*Baptism signifies and seals our being born again, Tit. 3. 5. According to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost.*

*In the regenerate sin is purged away by the Blood and Spirit of Christ, 1 Joh. 1. 7. The Blood of Jesus Christ his Son cleanseth us from all sin, Gal. 5. 16. This I*

*say*

ay then, walk in the Spirit, and ye shall not fulfil the lusts of the flesh.

They that are born again have a new nature, 2 Pet. 1. 4. That you might be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

All that are baptised, whether Believers or their seed, are engaged to be the Lords. Rom. 6. 3, 4. So many of us as were baptised into Jesus Christ, were baptised into his death; and being dead to sin, should walk in newness of life. Children are engaged as well as the Parents, Act. 2. 39. The Promise is unto you and to your Children, 1 Cor. 7. 14. Else were your Children unclean, but now they are holy; separated to him and to his service.

Q. 16. What is the Lords Supper?

A. The Lords Supper is an Ordinance, wherein after self-examination, which is required; there is a giving and receiving of the Bread and Wine according to Christs appointment: And worthy Receivers discern his Body; partake of his benefits; and shew forth his death till he come to Judgment.

Self-examination is required before this Ordinance of the Supper, 1 Cor. 11.

*v. 28. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

In this Supper there is a giving and receiving of Bread and Wine according to Christs appointment, *Mat. 26. 26, 27. Jesus took Bread and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body. And he took the Cup, and gave thanks and gave it unto them, saying, Drink ye all of it.*

Worthy Receivers discern his Body; looking beyond the Bread and Wine, to his Body and Blood thereby signified and given to them, *1 Cor. 11. 24, 25. This is my Body which is broken for you: This Cup is the New Testament in my Blood.*

Worthy Receivers partake of his benefits, *Joh. 1. 16. And of his fulness have all we received and grace for grace.*

In the Supper we shew forth Christs death till he come to Judgment, *1 Cor. 11. 26. For as often as ye eat this Bread, and drink this Cup, ye do shew forth the Lords death till he come.*

*Q. 17. When Christ comes to Judgment, who must appear before Him?*

*A. At the last day the dead will be raised; and all must appear at the Judgment*



ment seat of Christ. Believers who have done good shall be rewarded with eternal life: The wicked who lived and died in their sins, shall be punished with the vengeance of eternal fire.

At the last day the dead shall be raised, *Acts 26. 8.* Why should it seem a thing incredible with you, that God should raise the dead?

All must appear at the Judgment seat of Christ, *2 Cor. 5. 10.* For we must all appear before the Judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or evil.

Believers that have done good shall be rewarded with eternal life, *Rom 6. 22.* But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

The wicked shall be punished with the vengeance of eternal fire, *Mat. 25. 41.* Then shall he say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.

*2 Cor. 5. 11.* Knowing the truth and terror of the Lord; we perswade Men.

*2 Pet. 3. 7, 11.* Seeing the Heaven and the

*the Earth are kept in store, reserved unto fire against the day of Judgment, and perdition of ungodly men; what manner of persons ought ye to be in all holy conversation and godliness?*

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**I** Beliebe in God the Father Almighty, Maker of Heaben and Earth; and in Iesus Christ his only Son our Lord, who was Conceived by the Holy Ghost, Worn of the Virgin Mary, Suffered under Pontius Pilate, was Crucified, Dead and Buried; he Descended into Hell. Continued in the State of the Dead. Th third day he Rose again from the Dead; he Ascended into Heaben, and Sitteth at the Right Hand of God the Father Almighty, from thence He shall come to Judge the quick and the dead. I Beliebe in the Holy Ghost, the Holy Catholick Church, the Communton of Saints, the Forgiveness of Sins; the Resurrection of the Body; and the Life Everlasting. Amen.

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*London, Printed for Tho. Parkhurst at the Bible and Three Crowns in Cheapside near Mercers Chapel. 1691.*

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A  
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FOR  
CONSCIENCE

*The design of which is to try,  
awaken and instruct the  
Consciences of Men, and to  
make them faithful to God  
and to Themselves.*

---

*The Conscience of a grossly Ignorant  
Sinner is thus to be Questioned.*

*Quest. 1.* **W**Hat are thy thoughts  
of God?

*Answ. I seldom hear, and hardly ever  
think of him.*

*Q. 2.* Why is not God in all thy  
**D** thoughts?

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**D** thoughts?

*A Catechism for Conscience.*

thoughts ? Why dost thou live without him in the World ?

*A. I have no knowledge of Him, and I do not care to entertain thoughts concerning Him.*

*Q. 3.* Is not this thy bare ingratitude and folly, that God who gave thee thy Being, and gives thee every good thing thou hast ; should never be thought on ? But tell me, Hast thou no apprehensions of God at all ?

*A. I sometimes conceive Him to be a good old Man, that sits and reigns above in Heaven.*

*Q. 4.* Foolish and darkned Heart ! Why hast thou not taken notice that God is a Spirit, who really has no bodily parts ? Why dost thou not consider, That they exceedingly dishonour Him, who change the glory of the incorruptible God into an Image made like to corruptible Man ? Rom. 1. 23. But dost thou not believe that God always observes thee ?

*A. I regard not God, and I hope he does not much regard me, nor what I say or do.*

*Q. 5.* Brutish Heart when wilt thou be wise ? He that planted the Ear, shall he not hear ? and He that formed the Eye, shall

*shall not He see ? But while thus ignorant and regardless of God ; in what condition dost thou think thou art ?*

*A. I cannot certainly say, but I hope and believe well : And truly I see no hurt or danger near me.*

*Q. 6. How see no danger ! Dost thou not know thou art a Sinner ?*

*A. I know not very well what sin is ; but I am no more a sinner ; nor worse than others of my Neighbours.*

*Q. 7. Art thou willing to understand thy sin, and how exceeding miserable thy sin makes thee ?*

*A. I am at peace, pray do not you disquiet me ; I have heard of some that have run stark mad, and have made away themselves, when they have heard preaching of sin and damnation.*

*Q. 8. Why hast thou not considered that passage of the Prophet Isa. 57. 21. There is no peace, saith my God, to the wicked ? Is it wisdom in thee to say peace and safety when God speaks quite the contrary, and says, Wo to the wicked ! it shall be ill with him, for the reward of his hands shall be given him ? Isa. 3. 11.*

*A. He that made me I hope will save me.*

*Q. 9.* Dost thou think he will save thee in thy ignorance and wickedness, whilst thou dost not desire to be delivered from either? How plainly does the Prophet speak, *Isa. 27. 11.* *It is a people of no understanding, therefore He that made them will not save them, and he that formed them, will shew them no favour?*

*A.* *I am not Book-learned; and I hope my ignorance will excuse me.*

*Q. 10.* Art thou not willingly ignorant? And will not the condemnation of them be sore, who love darkness rather than light because their deeds are evil? *Joh. 3. 19.* Are not they threatned with distress and anguish, and destruction as a Whirlwind? And told that God will laugh at them in their calamity; who hate knowledge, and do not chuse the fear of the Lord? *Prov. 1. 29.*

*A.* *Pray trouble not your self about me; every one shall answer for himself, and as the saying is, Every Tub shall stand upon its own bottom.*

*Q. 11.* If a Man were blind, and ready to fall into a deep Ditch full of Water, should he be angry at one that has Eyes, and would stop him, and prevent his drowning? And dost thou well

to



to be displeased with me, who seeing thee in Hells Road, and not perceiving thy self whither thou art going; endeavour to stop thee, and hinder thy falling into that place of Torment?

*A. I do not love to hear of Hell Fire.*

*Q. 12.* What will it be then to feel it? and to be for ever tortur'd in the Flames that are unquenchable?

*A. I find some fears raised in me, and begin to doubt all is not well with me.*

*Q. 13.* Dost thou believe the Bible to be the Word of God, and certainly true?

*A. Yes; what Christian Man denies that?*

*Q. 14.* Why then art thou so unacquainted with the Holy Scriptures, which when searched and rightly believed make the Believers wise unto Salvation?

*A. I have had other things to do, a Trade to mind, a Family to provide for; and the time I have to spare, I spend in merry Company, in Sports and Pleasures.*

*Q. 15.* But is it not unreasonable and Heathen-like only to take thought, what thou shalt eat and drink, and wherewithal thou shalt be clothed? and never to

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inquire what thou must do to be saved?

A. I begin to blame my self for my past negligence and carelesness about my Souls health; and that I am still so ignorant, who have lived so long where there has been so much good preaching.

Q. 16. How dost thou spend thy time and days?

A. I mind the World, and the profits and pleasures of it all the day long. When first I wake in the morning, the World presently comes into my thoughts, and I continue thinking of it, and contriving how to get more of it, and how to keep what I have gotten: Thus my mind is imployed, till I go to Bed at night. The World is that which is suitable to me, the thing which I most desire and delight in.

Q. 17. How Earthly minded art thou! Does not the Apostle affirm, that they are Enemies to the Cross of Christ, and that their end will be destruction who mind earthly things? Phil. 3. 18, 19. But tell me, Dost thou never pray in secret, or in thy Family?

A. I have long thought, that to say, Lord have mercy upon us! Christ have mercy upon us, when we are sick, or come to die, had been sufficient.

Q. 18.

*Q.* 18. Dost thou think that cries forced meerly by fear of calamity will be regarded? Does not the Lord speak plainly concerning such, who are burthened only with affliction, but not with sin; who are in fear of death, but not desirous to be turned unto God; *They shall call upon me, but I will not answer; they shall seek me early, but they shall not find me?* Prov. 1. 28.

*A.* Still my fears increase upon me.

*Q.* 19. How is the Lords day spent?

*A.* I sit up late on the Saturday night; lye long a-bed on the Sunday morning: Many times I go not to Church at all; if I do go, I come away as I went; not at all wiser or better. And I have wisht Sundays were over, that I might return to my worldly business again. I have heard of a Book called the Book of Sports; I thought it was a very good time when they were allowed of; and that those Sports would make Sundays pleasant days indeed.

*Q.* 20. What a contempt of God, and of his Service and Grace do these words of thine discover, and what a wretched carelesness of thy own precious Soul? How unfit art thou to keep an Eternal Sabbath in Heaven, who

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now does grudge unto God one day in seven?

*A. I see it had been better to have lived otherwise than I have done.*

*Q. 21. As thou hast omitted thy duty, so hast thou not allowed thy self in committing iniquity?*

*A. Alas! with shame I must confess, that my Ignorance has not been alone; but I have fallen into Drunkenness, and Whoredom sometimes: I have been guilty of Swearing and Lying to serve a turn, and for my own advantage: And so I could but do it cleverly, I have not stuck at doing unjustly in wronging of my Neighbour.*

*Q. 22. How shall the pardon of such sins as these be obtained?*

*A. I hope by now saying my Prayers, and going constantly to Church, and leaving my sins to make amends to God Almighty for them.*

*Q. 23. Hast thou never heard of Jesus Christ?*

*A. Yes, Jesus Christ is our only Saviour.*

*Q. 24. Why then dost thou speak of thy praying, and duties and performances as if by these thou couldst save thy self?*

*A. Cer-*

*A. Certainly sin is to be forsaken, and duties are to be done.*

*Q. 25. But how shall good duties, which when best done, have much of sin in them, make satisfaction for the iniquities thou hast been guilty of? Does not the Scripture say, The Blood of Christ cleanseth us from all sin? 1 John 1. 7. And being justified by his Blood we shall be saved from wrath through Him? Rom. 5. 9.*

*A. I thought not on Christs Blood; neither know I how it comes to be of more worth than my own good prayers and doings.*

*Q. 26. Is not Christ God as well as Man? And does not (thinkest thou) his Godhead put a greater worth and value upon his Sufferings and Blood; which was shed upon the Cross for sin; than is to be found in a sinners prayers and duties?*

*A. I do not very well apprehend this matter.*

*Q. 27. Is it not because thou dost not apprehend how great an evil sin is? Did not the sin of Man strike so high as at God himself? and to satisfy for it; was it not necessary that the Son of God should humble himself, and become*

come Man, and be obedient to the death of the Cross, that he might make satisfaction and an atonement for this great evil?

*A. I thought good duties and works had been of more worth than you make them.*

*Q. 28. Can either thou or thy duties be accepted any other way but in Christ the Beloved?*

*A. I see then I must do good duties without resting on them as if hereby I could deserve pardon: And that forgiveness of sin is to be had by the Blood of Jesus, who alone made satisfaction for iniquity.*

*Q. 29. Art thou willing now to attain to the saving knowledge of the only true God, and Jesus Christ whom he has sent.*

*A. My Ignorance I perceive is dangerous, I wish I were directed how to obtain sound and true knowledge.*

*Q. 30. Wilt thou allow time to get knowledge? Wilt thou pray for wisdom? Wilt thou attend upon the Word preached? Wilt thou study Catechisms, and other good Books? And above all Books wilt thou search the Bible that thou mayest be instructed?*

*A. Such*

*A. Such counsel is very profitable, and ought to be followed.*

*Q. 31. VVilt thou leave the Company of ignorant Fools, since a companion of Fools shall be destroyed? And wilt thou associate with them that are wise and godly, that thou mayest become truly wise thy self?*

*A. I hope to receive much benefit by religious Company.*

*Q. 32. VVilt thou now keep holy the Sabbath day, and come to the House of God with a design and desire that the Spirit may be given thee; who can enlighten thy darkness, and turn and change thy very heart?*

*A. O that God would forgive my iniquities, and give to me his Holy Spirit to be my Guide.*

*Q. 33. Art thou willing presently to part with thy fleshly and worldly Lusts; with thy most pleasing and gainful sins which hitherto have blinded thy mind and defiled thy Soul?*

*A. I now fully resolve upon all this which you have spoken to me about.*

*Q. 34. Dost thou not resolve in thy own strength? Alas how weak art thou in thy self? and if left to thy self, how soon*

soon will all thy good purposes vanish ?

*A. The Lord strengthen me ! and give me an heart to know him, so as to love and fear him, and serve him with a perfect heart, and with a willing mind to the end of my days.*

*The Conscience of the gross, notorious, profane Sinner is thus to be dealt with that it may be startled.*

*Q. 1. Whither, Oh whither art thou going ? VVhy dost thou make such speed in a pernicious way ? Does Eternal Damnation and Misery deserve all this pains and labour ?*

*A. Talk not to me of damnation, I have no fear of any such thing ; I live a gallant Life at present, and trouble not my head about uncertainties hereafter.*

*Q. 2. Hadst thou never any checks of Conscience in thy vile and vicious courses ?*

*A. Conscience has sometimes much disquieted me ; and was ready to spoil all the pleasure I took in sin ; but now that troublesome Devil is laid, and I can sin without remorse, with freedom and delight. I*

*can*



can be very merry among my boon Companions and Ladies of pleasure. My Sports and Pastimes make my days and nights too, pass swiftly away, and I am become a Stranger unto melancholy.

Q 3. How canst thou thus make a mock of sin? why dost thou thus resemble the mad-man that casteth fire-brands, and arrows, and death; and yet sayest, Am I not in sport? Those Ladies of pleasure thou art so much taken with; Do they not increase transgressours among men? Is it not a sign of being abhorred of the Lord, to fall into their hands? Are not their hands as bands? and their hearts as netts and snares? will not the end be bitter as Wormwood? and are not their houses the very Suburbs of Hell? And as for thy boon Companions, are they not incarnate Devils? do they not entice thee to sin, and endeavour to harden thee in it? and continually further thee in the way to death and damnation?

A. My heart is proof, and I can laugh at such talk as this; speak of these things to silly Women, or to Children to fright them; or to Men that are childish. I can enjoy my pleasures without the least check or fear; and  
this

*this does mightily increase them, and makes them to be pleasures indeed.*

*Q. 4.* Does not this senselessnes of heart argue thy condition more desperate, who under such loads of guilt and wrath yet feelest and fearest nothing? The Man that is sick of a Feaver, and has lost the use of his understanding; and says he is perfectly well; and wonders they will not let him rise and go about his affairs and business: does not this argue the disease more violent and dangerous, and likely to prove more deadly?

*A.* You talk like a damn'd Fanaticke; 'twill never be a good and a merry World, till such sour, and serious fellows as you be, are out of it.

*Q. 5.* Is not this the raving of a man in a spiritual sense frantick, and besides himself?

*A.* Pray cease to cant and prate in my company; and preach to them that are willing to go to Conventicles, and to be your Auditors; a Romance, a Stage-play, a witty Song sung with an excellent voice, and good musick; such things as these take with me exceedingly.

*Q. 6.* This profane language, which argues an heart most corrupt and wicked;

ed; does not God hear it? Does not the Psalmist say what no reasonable man can deny; *There is not a word in my tongue, but Lo, O Lord, thou knowest it altogether?* Psal. 139. 4.

*A. I will not believe every thing which rigid Dissenters speak of God Almighty; I believe him to be better than they would make him. I have pleased my flesh, and go on in those courses which you make faces at, and declaim against; yet I prosper, and rather thrive in the World, than go down the Wind: I hope God is not altogether such an One as you do represent him.*

*Q. 7. But does he not give a true representation of himself in his own Word? When God exercised patience, and did not presently punish the wicked man; did he not hereupon imagine the Lord was altogether such an one as himself? and because he loved his sin, that God did not so much hate it? And does it not follow, Consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver? Psal. 50. 21, 22. And may you not read in another place; A brutish man knoweth not, neither doth a fool understand this; when the wicked spring as the grass, and all the workers of iniquity flourish;*

flourish; it is that they shall be destroyed for ever, Psal. 92. 6, 7.

*A.* You can talk to me of nothing but Destruction, and that for ever.

*Q.* 8. Do I talk of Destruction to thee, to any other end, but to prevent thy being destroyed? But pray let me ask thee; Dost thou not believe that thou must die?

*A.* Yes, and I am for a merry Life, because I know not how short it may be.

*Q.* 9 But what is like to become of thy Soul after Death?

*A.* I never spake with any that came from the other World you talk of; to inform me where the Souls of men do go.

*Q.* 10. Dost thou not believe the word of the God of Truth, and what he says concerning the worth of thy Soul which thou so little mindest; the irreparableness of its loss: and what he tells thee concerning Hells Terror and Heavens Glory?

*A.* I am certain of what is perceivable by my Senses; therefore I pursue the good which my Senses are taken with; and fly from the evil which distastes and dislikes them. But as for things invisible, as matters of Faith are, I regard them not.

*Q.* 11.

Q. 11. To mind only the things of sense, is it not to play the brute? Dost thou not think, thou art capable of an higher happiness, and of greater misery than the beasts?

A. *I must confess that if Souls at last should prove immortal, and be found so precious; and the things revealed in the Scriptures, should be indeed realities; I, and such as I, should be but in an ill case.*

Q. 12. If there were but a probability of the Scriptures being the word of God, and consequently the word of truth; would it not be agreeable to prudence and right reason to be less concerned about things temporal, and more about things that are *Eternal*? But how much more, when there is so great a certainty?

A. *That certainty is not apparent unto me.*

Q. 13. Was not the Gospel confirmed by the Miracles which Christ wrought, and which he enabled his Apostles to work also? And our Lord pretending to work Miracles, and that openly; if he had not indeed wrought them; would his Doctrine have been at all received? Would not he and his

E. Doctrine:

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E

Doctrine

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Doctrines have been derided? especially since 'tis so contrary to corrupt nature, imposes such strict commands; and requires self-denial, and taking up the Cross also?

*A. I must confess, that the Gospel being so displeasing to mens fleshly and sensual inclinations would hardly have been embraced, unless Christ who pretended to a power to do them; had really done wonders to confirm the truth of it.*

*Q. 14.* Besides, Does not the Gospel shew it self to be of God, by its effectual working at this day? Does it not search the Heart, and make the secrets of it manifest? Does it not mortifie the strongest lusts? does it not open the eyes of blind minds? does it not change hearts that are hard as an Adamant; and as foul as Hell: into hearts clean and tender? finally, does it not raise them that are dead in sin, and make them alive to God and to Righteousness?

*A. I never felt this power of the Gospel which you speak of.*

*Q. 15.* But have not many others? A medicine that has cured multitudes; dost thou not believe it a good one, though



though thy self did never try it ? And let me further ask thee, whether thou art now willing to feel this efficacy of the Gospel ?

*A. It must be a powerful word indeed, if it work upon such an heart as mine, and turn such a Sinner, such a Sot, such a Devil incarnate, into a Saint.*

*Q. 16.* Is there any thing too hard for the Lord who is Almighty ? What gross sinners has his word been a means to convince and bring to Repentance ?

*A. Now my sinful delights and gains are represented to me, as alluring and desirable, and I cannot find in my heart to part with them.*

*Q. 17.* The Rich man that lived in pleasure, and fared sumptuously every day, and was clothed in Purple, which was the royal attire ; when he came to be tormented in Hell Flames, did he then admire his former sensual happiness ? Nay did he not desire that his surviving Brethren might be warned not to take up with, and be deceived still with such a poor felicity ?

*A. If I should change my course of life, I should be derided and scorn'd, and trampled on like dirt. What Songs would*

*my drunken Companions make of me?*

*Q. 18.* Why should a man in his Wits be concerned to behold the mad Men in *Bedlam* laugh at him for his sober carriage? And is it not better to break company with the wicked; though they deride thee, than to go along with them to that place of woe; where their laughter will be at an end, and end in eternal sorrow and mourning?

*A.* If I would be Religious I know not how to be so.

*Q. 19.* Art thou willing to be instructed? Wilt thou cry to God for knowledge? Wilt thou search into his Word where 'tis to be found? Wilt thou say to thy debauched Companions, whether they laugh or chaff at thee, *Depart from me ye evil-doers, for I will keep the commands of God?*

*A.* All this you speak seems most truly for my good.

*Q. 20.* Wilt thou count that the time past of thy Life does more than suffice to have walked in lasciviousness, lusts, excess of Wine, Revellings, Banquettings, and other abominable wickedness? And wilt

wilt thou live the rest of thy time in the flesh to the will of God?

*A.* If I think seriously of Eternity, I shall waste no more of my precious time, of which perhaps there may be but very little remaining.

*Q.* 21. How hast thou been used to spend the Sabbath?

*A.* Alas! that was a day always devoted to sins service in a special manner. Upon other days I minded the work and business of my Calling; but the Sabbath was wholly wasted in the works of wickedness. I fear I have been guilty of more sin that day, than upon all the six days of the Week besides.

*Q.* 22. Is not thy sin exceedingly aggravated because then served most when God should have been served and worshipped? Should it not trouble thee that none of thy time has yet been improved as it ought to have been? but especially should it not afflict thee, that Hallowed Time has been lavisht away most profanely?

*A.* This my way has been my folly and madness. It were just with God speedily to put an end to my days, to grant me no more Sabbaths, nor indeed any longer space for repentance.

*Q.* 23.

*Q. 23.* Art thou now willing to sanctifie the Lords day? to attend upon those Ministers, that preach as being in good earnest; that speak most to the Consciences of their Hearers, and are desirous and wise to win Souls?

*A.* *These above all I have hated; but all the while I did so, I now perceive I had no true love unto my self.*

*Q. 24.* Dost thou consent to submit unto the easie yoke of Christs commands as well as desire pardon and reconciliation by his Blood? And dost thou look upon it as unreasonable to hope to be saved by Christ, if thou art resolved that Sin and the Devil shall still rule thee?

*A.* *The wages of Sin is Death; why should I serve such a Lord any longer? Oh that I may become a Servant indeed to the best Lord of All.*

*Q. 25.* Art thou willing to be a true Convert unto God? To have thy Eyes turned to look to him? Thy Feet turned to walk in all his ways? And thy Heart turned to love and fear, and cleave unto Him?

*A.* *Lord turn thou me, and then I, even I, as bad as I have been shall indeed be turned!* *The*

*The Conscience of the Young Man who is vain in his Youth; is to be dealt with after this manner.*

*Q. 1. O young Man, thou rejoicest in thy youth, and seemest void of care and fear; What is the ground of this thy joy?*

*A. I walk after the sight of my Eyes, and in the way to which my heart is inclined, and the fulfilling of my youthful Lusts is very pleasant.*

*Q. 2. But is not thy Creator to be remembred in the days of thy youth? And is not his service infinitely better than to have thy Lusts thy Lords?*

*A. I reckon it time enough to think of God when I am old.*

*Q. 3. How dost thou know thou shalt live to be old?*

*A. I find Nature in me vigorous and strong. And now what is gratifying to my Senses puts me into a transport of joy. Mirth and Musick delight my Ear; Meats and Drinks do please my appetite: Brave Apparel is my Pride: Sports and Recreations are my principal business, and Amorous Thoughts and Desires are constant Guests*

*Guests which my heart entertains with wonderful complacency. My mind aspires to worldly greatness; and I hope to be somebody before I die.*

*Q. 4. Why dost thou not consider, that the hour of Death may be near, notwithstanding the strength of Nature? and that many as young and lusty as thy self, and who as confidently reckoned upon longer life, have been, by the small Pox, or Feaver, or some other malady, or by unexpected accident suddenly sent unto their graves?*

*A. Pray don't talk of Death; 'tis a melancholick subject which I don't care to hear or think of.*

*Q. 5. But will the putting of Death out of thy mind, be any defence against its stroke, or keep Death off from thee?*

*A. To think much of Death, would make life miserable; it would be a torturing of ones self, and a dying every day.*

*Q. 6. But if thou livest so, as that to die will be gain to thee; will the thoughts of Death be unpleasant then?*

*A. I have no inclination at all to change my course of life.*

*Q. 7. Why shouldst thou resolve to live a fool? deceived and enslaved by thy lusts.*

lusts and pleasures? and to venture dying miserably?

A. Pray let me alone, I am not sensible of any bondage I am under; I live a merry life; and an ounce of mirth is better than a pound of sorrow.

Q. 8. If an ounce of carnal mirth, which may so quickly end, and end in endless sorrow, be of so much account with thee; what is a far more exceeding and eternal weight of joy and glory?

A. That joy is unsuitable to me. That Man methinks spake very good sense, who said, Soul take thine ease, eat, drink, and be merry, thou hast Goods laid up for many years.

Q. 9. Does not God call that Man a Fool? And did not Death which came to him many years sooner than he expected; prove him to be both Fool, and Wretched? And did not Hell make him sensible of his folly when it was too late?

A. I dislike the thoughts of death, but much more, of what is to follow after.

Q. 10. Is it not a Lesson, that the Wise man would teach the Young man, Eccles. 11. 9. But know that for all these things God will bring thee to Judgment?

*A. I dread that day, and cannot endure to think of the account I am then to give to Him that is to be my Judge.*

*Q. 11. Not thinking of Judgment, does it not make thee secure and careless in making ready for it? And here-upon will not thy account be with the greater grief and horror?*

*A. I am sorry I have entred upon this discourse; if once these things come to have a deep and abiding impression upon my heart, I must bid farewell to all my joy; and sorrow must fill up the remainder of my days.*

*Q. 12. Why dost thou suffer thy self to be deceived and abused? Is not a greater joy to be preferr'd before a less? A true and lasting joy, before that which is but a shadow, a dream, and vanishes in a moment?*

*A. I cannot conceive that Religion should ever prove such a pleasant thing to me.*

*Q. 13. Why then does the Scripture speak of strong consolation? Of a peace that passeth all understanding? Of a joy unexpressible and full of glory?*

*A. These strong comforts and joys seem to me to be but strong phancies and meer imaginations.*

*Q. 14.*



\* *Q.* 14. Hast thou not reason to say so of thy sinful Comforts? But pray consider, Is it not God, the great Creator of all things which has put into the creatures, that power they have to delight thy senses? And cannot He himself infinitely more delight thy Soul?

*A.* *Spiritual pleasures are things I do not understand; I have had a deal of satisfaction in the delights that are fleshly.*

*Q.* 15. Dost thou think the Holy Angels have no pleasure because they have no flesh? How full of Torment are the Devils though they have no bodily senses to be tormented? And have not the elect Angels though they have no bodies, a far higher delight in God, than a body is capable of?

*A.* *I confess I have not minded my Soul which is a Spirit; but have pleased my senses and my fancy; as if there were no higher happiness.*

*Q.* 16. While thou hast thus pleased thy brutish part, ( for Beasts have senses which they please ) hast thou not shewed thy self rather a Brute, than either Saint or Man?

*A.* *You intimate that to be a Saint is to act with the greatest reason. But I would*

*fain enjoy my sensual pleasures a little longer ; and afterwards I am for repenting and turning Saint indeed.*

*Q. 17.* God who commands thy turning to him ; and turning Saint ; does he not command thee to do it presently ? Does not the *Holy Ghost* say, *To day if ye will hear his voice harden not your hearts.* Heb. 3. 7, 8. If thou wert in pain, wouldst not thou be for present ease ? If thou wert in great danger, wouldst not thou be for present security ? If sick of a death threatning malady, wouldst thou not desire to be presently healed ? Why, oh why shouldst thou not be willing to part with sin immediately, which is the worst disease ? and which, if not presently cured, perhaps may never be cured, but issue in eternal death ?

*A.* *Methinks I see that evil in sin I never saw ; and the bewitching pleasure of it, is not so taking a thing as it was formerly.*

*Q. 18.* Art thou willing to be directed to a Saviour who can deliver thee from Sin and Wrath ?

*A.* *I may die while I am young ; and when I come to die I shall prize a Saviour ; certainly I ought now to value him, I am willing to be directed to him.*

*Q. 19.*

*Q.* 19. That thou may'st come to Christ, wilt thou *flee youthful lusts*? and pray that thy heart may be cleansed from them? and that thou mayest *possess thy vessel in sanctification and honour*? counting it an honour to thy body to have the members of it Instruments of Righteousness unto Holiness?

*A.* I perceive my *Lusts* are hurtful, and 'tis a foolish thing to serve them to my own ruine.

*Q.* 20. When Sinners thy companions entice thee, wilt thou refuse to consent? and rather *reprove* them though they call thee fool and fanatick, than have any longer *fellowship with the unfruitful works of darkness*?

*A.* 'Tis better to leave them, and be laught at; than in hell to weep and despair with them to Eternity.

*Q.* 21. Thy wanton and defiling and ensnaring books, such as Plays and Romances, wilt thou cast away? and give thy self to search the Scripture; Catechisms, and other good books which may help thee in the understanding, and practice of the Word of God?

*A.* I hope I shall become a student in the Holy Bible; labour to be well grounded in

*the doctrine of the Catechism ; and add-  
practice to knowledge.*

*Q. 22. Art thou sensible that the  
pleasures of sin are but for a season?  
And are the vanities of the world fallen  
in thy esteem?*

*A. I hope I shall be no longer a lover of  
pleasure more than a lover of God, nor pre-  
fer sports and pastimes before Prayer, his  
word and service.*

*Q. 23. Dost thou perceive that thy  
happiness lies in God? in being favour-  
ed by him? in being like unto him in  
holiness, and in enjoying him both here  
and for ever?*

*A. My naughty heart is unsuited to God,  
and looks upon happiness in him with a  
strange eye, but I desire my heart may be  
circumcised to love him; and that I may  
chuse God himself above all.*

*Q. 24. Dost thou consent to receive  
Christ who is made known and offered  
to thee in the Gospel? to justify thee  
by his blood; to sanctifie thee by his  
Spirit; and to rule thee by his word  
and commandments?*

*A. I desire my heart may be opened to  
receive the Lord Jesus.*

Q. 25. Dost thou rely on Christ alone to make thy peace with God? as believing this truth, there is but One God and One Mediator between God and Men, the Man Christ Jesus?

A. I am perswaded that Christ alone is the Saviour of his Church and People, and that there is not Salvation in any other.

Q. 26. Dost thou see thy inability to come to Christ except the Father who hath sent him, draw thee?

A. The Lord make me willing in the day of his power! and draw me to his Son. Turn me to himself! that I may never return to my youthful vanity and folly, or any wickedness more!

*The meerly Moral Mans Conscience is thus to be Examined.*

Q. 1. What are thy Apprehensions of thy Spiritual state?

A. I thank God I am not as other Men are, Extortioners, Unjust, Adulterers. None can say black is my Eye, I have the good word and report of my Neighbours, I do as I would be done unto, I wrong, I defraud no Man.

*Q. 2. How dost thou perform thy duty towards God?*

*A. I pray, and hear Sermons, and come to the Communion Table, and pay to the Church as well as to the Poor, and therefore question not but all is, and will be well with me.*

*Q. 3. Dost thou not believe that thou art descended from old Adam?*

*A. I have heard something of Adam, I think he was the first Man, but I do not well understand the meaning and intent of your question.*

*Q. 4. Dost thou not know that Adam was created innocent and upright, but quickly fell from his integrity, by believing Satan, and eating the forbidden Fruit?*

*A. That was done several thousand years ago; and I am not to concern my self about it.*

*Q. 5. Thinkest thou not that thou didst sin in Adam?*

*A. I cannot conceive how I should sin in Him so long a time before I was born.*

*Q. 6. Does not the Apostle expressly say that by one Mans disobedience many were made sinners? This he speaks of Adam, and does he not affirm that death passed*

passed upon all men, because in Him all sinned? Rom. 5. 12, 19.

A. I do not understand how this can be?

Q. 7. Dost thou not perceive in thy self the effects of Adam's sin? And that thou hast derived from Him, a corrupt and depraved Heart and Nature?

A. I thank God, my heart is very true and good; I believe that few, if any, have a better.

Q. 8. How long has thy Heart been thus true and good?

A. Ever since I can remember.

Q. 9. What thinkest thou of that black character which the Heart-searching God, gives of the heart of man; that it is deceitful above all things, and desperately wicked, who can know it? Jer. 17. 9.

A. I never perceived any such wickedness in mine.

Q. 10. Is it not because thy Heart deceives thee, and hides its wickedness from thy Eyes? But for thy conviction, let me ask thee. What kind of thoughts does thy heart entertain?

A. Thoughts are free, and I let them take their course, it would be an endless piece

piece of business to observe my thoughts.

Q. 11. Does not the Scripture say that *sinful thoughts* as well as ways must be forsaken, if we will obtain mercy? *Isa. 55. 7.* And does not the Apostle give advice to a man to pray that the *thought of his heart may be forgiven*? *Acts 8. 22.* Do not these places plainly signify that thoughts may be sins, and need pardon?

A. I never understood so much before.

Q. 12. When thou art praying or hearing where are thy thoughts?

A. I am very reverent and devout in my gestures and behaviour, but as for my thoughts; I can give no account, for I very little, if at all mind them.

Q. 13. Does not God himself say, that they worship him in vain; who draw nigh to him with their Bodies; and honour him with their Lips, but their Hearts are removed far from him?

A. My heart I must confess does rove and wander while I am in the service of God: I have many thoughts and contrivances about the World, while I am in the Church worshipping.

Q. 14.



Q 14. When thou art about thy worldly business that brings in gain into thy purse, are not thy thoughts intent and fixt?

A. I don't love to play the fool, and do those things that bring in my livelihood, and the maintenance of my family, as if I did them not.

Q 15. Does not this shew the corruption of thy nature, and the estrangement of thy heart from God? that thou canst trifle with Him and in his Service? and about the concernments of thy Soul? and yet be so very serious about earthly matters?

A. I must confess in this respect my heart is not so good as it ought to be; and as I did before imagine.

Q 16. Didst thou ever see thy need of Christ? of his Righteousness to cover thy sins and to render thy duties acceptable?

A. I have long time thought that my own righteousness and honest dealing did commend me to God Almighty; and that I am too good to be damned. I have not perceived any great need of Christ, and know but little of him.

Q 17.

Q. 17. Art thou willing to be convinced of thy pride and ignorance which thy words plainly discover, that ignorance and vain confidence may not be thy ruine?

A. *Here is a charge that is severe; such as I thought I never should have had from any man: and I am ready to resolve to talk no more; but still to place my confidence where I have done. And yet withall I have no mind to perish; therefore I am not against conviction upon good and sufficient grounds.*

Q. 18. Thou trustest in thy Righteousness, but does thine exceed that of the Scribes and Pharisees? And if it does not, how canst thou hope, against Christs plain words, to enter into the Kingdom of Heaven? Mat. 5. 20.

A. *I know not what the righteousness of the Scribes and Pharisees was.*

Q. 19. Thou art free from actual murther; but is there not malice, envy, or revenge working in thy heart without controul? Thou never wert guilty of actual fornication; but dost thou not lust in thy heart after Women? suffering evil concupiscence to burn within, not caring to quench that impure flame? Thou stealest not any part  
of

of thy neighbours Estate, but hast thou not often covered what is His? The Righteousness of the Scribes and Pharisees was external only, not in heart, sinful workings within, they made no matter of; yet they rested on this Righteousness, thought themselves whole, and slighted Christ the great Physician of Souls. And is not thy Righteousness, which thou gloriest in; just the same?

*A. Christ says, If thou wilt enter into Life, keep the Commandments; and he names those of the second Table.*

*Q. 20.* But does he not tell that young man who had kept these commandments from his youth without any gross violation of them, that yet he *lacked one thing*, love to Christ above his Possessions? And art not thou thyself so far from loving Christ and believing in him that thou hast not cared to know him?

*A. I have heard some talk of Christ that he is our Redeemer.*

*Q. 21.* May he not well be called a Redeemer, who redeemed believers from the curse of the Law, from the wrath to come; and from all  
their

their Iniquities? Who gave his Life a ransom, and shed his blood to be the price of his Churches Redemption?

A. I see you would persuade me that I do stand in need of Christ the Redeemer; as well as others? and that I am lost without him.

Q. 22. Did not Christ come to seek and to save that which was lost? Is it not better to see thy self lost, and come to Him while he calls thee; than to think thou art safe enough, till Hell too late convince thee that 'tis quite contrary?

A. My Life has been led without blame; I differ much from others who have run into all excess of riot.

Q. 23. Was not the Apostle Paul blameless touching the righteousness of the Law before his Conversion? And yet was he not convinced of sin and saw himself lost? And who ever express't an higher esteem of Christ than He?

A. Certainly the Apostle saw that in sin which yet I do not see.

Q. 24. Wilt thou study the purity and spirituality of the Law of God?  
Wilt

Wilt thou take notice how it requires thee to love the Lord with all thy heart, to worship him in Spirit and in Truth? and forbids all sinful motions, thoughts, passions and desires? If the Law did thus *come* to thee, would not sin presently revive? would not thy iniquities appear innumerable? wouldst thou not conclude thy self dead and condemn'd, till justified by Faith in Jesus?

*A. I begin to have other thoughts of Christ than ever yet I entertain'd.*

Q. 25. Wilt thou now bewail thy misplaced confidence? wilt thou pray for Faith; and hear for Faith in Christ? wilt thou be incessant in thy Supplications, that it may be given thee to believe? wilt thou come by the help of his Grace and Spirit unto God as thy Chiefest Good, and come to him through Jesus the Mediator, being sensible that He is the only Way unto the Father?

*A. I desire to believe, Lord help my unbelief!*

Q. 26. Wilt thou in all thy duties look unto Jesus for assistance to perform them, and for acceptance through Christ after they are performed?

*A. I*

*A. I see this is necessary.*

Q. 27. Wilt thou rely on Christ and his Righteousness, *i. e.* his Obedience and Sufferings for pardon of all past iniquities, especially thy minding the world, and mocking of God in thy Devotions hitherto? And wilt thou earnestly desire that thy Faith may not be counterfeit, but of the right kind; purifying thy heart, overcoming the world, and working by love?

*A. Such a Faith I now perceive is more precious, and will make me more truly rich than the greatest abundance of Gold that perishes.*

Q. 28. Wilt thou take due notice of the reason why thou mayest safely trust in the Lord Jesus to save thee? Does not his Godhead argue him able to save? And did he not become Man that he might be in a capacity to suffer for mens sin? Was he not made like unto his Brethren, that he might be a merciful and faithful High-Priest to make reconciliation for the sins of the people? Heb. 2. 17.

*A. On Him alone I resolve to rest; on whom whosoever believes, he shall not be confounded.*

*The*

*The Hypocrites Conscience is thus to be searched.*

Q. 1. Art thou willing to be tried ? and since there is no grace but has its counterfeit ; hast thou no fear of being deceived, and mistaking shews for substance ?

A. You make me half angry by asking such a question. None that know me ; doubt of my uprightness.

Q. 2. Of what Church art thou ?

A. I am of the purest Church and way I know, I have separated my self from all that are not of my perswasion, and I do not care to have communion with them.

Q. 3. Is not the Communion of Saints, an Article of the Creed ? Is not the love of every particular Member of Christ to be extended to the whole Body ? Were not the Ephesians commended for their Faith in the Lord Jesus and Love to all the Saints ? Eph. 1. 16. And if Believers of different perswasions, that are sincere, are received by Christ ; ought they not to receive one another ?

A. I hate mixtures in Religion.

42. *A Catechism for Conscience.*

Q. 4. But shouldest thou not Love Grace wherever thou seest it? And shouldest thou not take heed lest thy spirituality be mixed with uncharitableness?

A. *I am a Member of a true and rightly constituted Church of Christ. I can hardly look upon Assemblies that are of another constitution, as true Churches; their Ministry, or the Ordinances administered to them to be valuable.*

Q. 5. Is not this the right Antichristian Spirit? Do not the Papists Damn all Christians in the World, that are not of their way? Instead of coming out farther from Babylon, art thou not Baptized into the Spirit of Babylon e're art aware?

A. *I am sure we ought to dislike corruptions wherever we see them.*

Q. 6. And is it not as certain that true goodness where-ever 'tis seen; is to be approved? Now dost thou not perceive that many who differ from thee in thy Church-way; are found in the Faith, and of Exemplary Holiness in their Lives?

A. *I cannot deny, but upon Discourse with them, and observation of them, (for*



*I am a strict observer of other mens steps )  
I have found them so.*

Q. 7. Is not this an Argument that plainly proves, Christ is in other Churches also, and works effectually among them, and in them by his Spirit? But thou who talkest so much of a pure Church, how is thy Family ordered?

A. *I am not under so low a dispensation, as to use forms of Catechising in my Family; neither do I look upon Family worship to be of such absolute necessity.*

Q. 8. A strict Church and a loose Family, are they things at all suitable? Wilt thou talk against Forms of Catechising; when the Apostle commands *Forms of sound words to be held fast*? And as for Family worship; Is it not plain from that Petition in the Lords Prayer. *Give us this Day our Daily Bread!* That they who daily Eat together; ought daily to Pray together? And that not only for the Bread they Eat, but also for the Hallowing of Gods Name, the coming of his Kingdom, the forgiveness of Sins, and Grace to strengthen them against Temptation to Evil?

*A. I am not utterly against Family worship, but sometimes perform it.*

Q. 9. What hinders thy constant performance? Is it not (if thou wilt confess the truth) an estrangement of thy Heart from God? An eagerness after the World? And an over-industriousness in thy earthly business?

*A. You little know whom you speak to. I have a great Name and am highly esteemed for godliness, by them that are acquainted with me.*

Q. 10. Had not the Church of Sardis a Name that they lived, and yet were really dead in sin many of them? In others of them, the good things that remained were they not ready to die? And was not the Church of Laodicea confident she was rich, and increased in good things, and had need of nothing, when indeed she was wretched and miserable, and poor, and blind, and naked?

*A. These instances shake not my confidence.*

Q. 11. What is the ground of this thy confidence?

*A. Being so very pure and strict in our Church way, I hope we may have some grains of allowance, to be more remiss*

*in other respects. But this is a secret not to be communicated to every one.*

Q. 12. Is not this to resemble many ignorant carnal Protestants, who because they are pretty exact in keeping some of the commands, think they may make bold to live in the transgression of others? But does not the Apostle say, that if a man keep the whole Law, and yet allow himself in offending in one point he is guilty of all? Because he keeps no Commandment sincerely, and out of love and reverence to God the Law-giver? *Jam. 2. 10.*

A. Another ground of my Confidence, is the falls of Saints that are upon Scripture record; therefore I conclude that to be intemperate with Lot and Noah; and to be unclean with David; may very well consist with truth of grace.

Q. 13. Wherefore are their Falls recorded? Is it that such sins may be allowed of? No. no. Is it not to keep Saints humble, and that they may depend upon a strength beyond their own, that they may be able to stand? Is it not to make them sensible how bad the best men are when God does leave them a little to themselves?

A. I

*A. I cannot in this contradict you.*

Q. 14. VVere not these Falls of Saints recorded also, to open a door of hope to faine Saints, that they might rise again and cry for pardon, and for hearts more clean and right, and that they might be more strongly upheld for the future, and be established by Gods free Spirit? Now if thou securely allowest thy self in those sins, which the Saints loathed themselves for, and with shame and sorrow did forsake, is not this a plain demonstration of thy Hypocrisie?

*A. I have sometimes been encouraged to over-reach, and defraud others that are not of our Way, because Israel was allowed to spoil the Egyptians of their Jewels and Treasure.*

Q. 15. Had not the most High God the Possessor of Heaven and Earth a greater right to the *Egyptians* Gold and Jewels than they had themselves? and might not He dispose of their Treasure as well as punish themselves, as he pleased? and did he not thus dispose of it by a special command at that time? But where is there such a particular command given to thee? How plain is the  
Pre-

Precept; that which is altogether just shalt thou follow? Does not the Apostle say, Let no man go beyond or defraud his Brother in any matter, because the Lord is the Avenger of all evil? 1 Thes. 4. 6. Has not our Lord plainly signified, thou shouldest no more wrong another, than thou wouldest be willing another should wrong thee? Mat. 7. 12. Hath he not shewed thee O Man what is good? And what does the Lord thy God require of thee but to do justly as well as to love mercy? And if these duties are neglected, where is thy walking humbly with God?

A. I confess what you say; comes with that evidence and conviction, that the foundation of my confidence begins to look like a Sandy Foundation: Yet I find great Stupidness in my Spirit. I can think of the sins I have allowed myself in; without remorse and trouble.

Q. 16. Is there a greater and more inexcusable contemner of God than a Hypocrite, who so often draws near to God, and gives him so many good words; and yet in heart despises his presence; his power; his goodness; and his anger also?

A. Woe

*A. Woe is me ! I wish I be not quite left unto my self ! I fear God may have pronounced concerning me ; Thou art filthy, be filthy still ; thou art unjust be unjust still.*

*Q. 17. Art thou willing now at length to be thoroughly awaked out of thy sinful and carnal security ?*

*A. I am surprized ( as 'tis said Hypocrites shall be ) with an unusual fearfulness. I desire to be deliver'd from the Spirit of slumber ; and Oh that my Eyes may be indeed enlightened, that I may not fall asleep again, and sleep the sleep of death !*

*Q. 18. Is the applause of men a poor thing with thee ? Dost thou value the favour and approbation of God, and Fellowship with him ? And dost thou begin to abhor to seem religious only for carnal interest ? and to make a profession subservient to thy secular advantage ?*

*A. Lord make me an Israelite indeed in whom there is no guile !*

*Q. 19. Dost thou consent to be sanctified throughout, in Body, Soul and Spirit, and to be established unblameable in holiness to the end ?*

*A. Names*

*A. Names and Shews will signifie nothing at the day of Judgment; I consent therefore to be a Saint indeed.*

Q. 20. Wilt thou make restitution of what has been gotten dishonestly, either to the persons wronged, (by thy own self, or by the hand of another, if prudence so require) or if the persons wronged cannot be found, wilt thou make restitution to the Poor?

*A. I am glad I have wherewithal, and am in a capacity to do thus. I am willing to give again what I have robbed, and to walk in the Statutes of Life.*

Q. 21. Dost thou know that though satisfaction is made to thy Neighbour, by restitution for the wrong thou hast done him; yet as that wrong is an offence against God; satisfaction can be made alone by the Blood of Jesus the Mediator?

*A. I dare rely on nothing but the Blood of Christ, that through him I may receive the atonement, though my Faith alas is weak, and not without many doubts and fears.*

Q. 22. As presumptuous confidence has been thy sin hitherto; so dost thou not think that despair and despondency will be thy sin also if thou givest way to it? Though many Woes are thundred out against Hypocrites; yet if they are willing to be made sincere; is the Door of Hope shut against them?

A. *I am ready to run from one extrem to another, and to conclude, because I find there has been no grace in me; that there is no hope remaining.*

Q. 23. Does not the Scripture say, 'Tis good that a man should hope? Is not despair then evil?

A. *Lord pity, pardon, and hold me up from sinking.*

Q. Wilt thou now be low in thy own thoughts, as thou hast but too much reason? wilt thou be no longer censorious, but charitable; in honour preferring others before thy self? wilt thou be exactly true in thy words; and righteous in all thy future dealings? wilt thou be very pure in Body and Spirit, and keep a Conscience void of offence towards God and towards Man?

A. I



A. *I have talked much of Grace, but have little understood it. Oh that the Grace of God which bringeth Salvation may teach me to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world; that it may be well with me in the world to come for ever!*

*The Conscience of the Sincere but Doubting Christian is thus to be tried, in order to his Comfort, and that he may Communicate at the Lords Table.*

Q. 1. *Why are thy looks so dejected and sad?*

A. *Alas my heart is full of doubts and fears; and fears of Hell and Wrath must needs have much of torment.*

Q. 2. *What is the ground and reason of these fears?*

A. *My iniquities are increased over my head, and as an heavy burthen are too heavy for me.*

**Q. 3.** Does not Christ call the *labouring and heavy laden* to come to him for rest? *Mat. 11. 28.* and since his call is general to *all* the heavy laden Souls, why shouldst thou except and exclude thy self, as if the invitation were not made to thee?

**A.** *There are many things which are ready to kill my hopes of ever being pardon'd and saved.*

**Q. 4.** What are those things that have thus bowed thee down, and brought thee to the brink of desperation?

**A.** *None come to Christ, but those that are Elected, and given to Him of the Father; and I fear I am not of that number.*

**Q. 5.** Is that the *first* thing to be inquired into, whether thou art Elected or no? Art thou not first to make thy calling sure, and by that to come to the knowledge of thy Election? and if thou art effectually called from sin to holiness; mayest thou not warrantably conclude thou hast been predestinated unto life?

*A. I am much troubled about Gods decree concerning me.*

Q. 6. If thou makest choice of God, and hadst rather have him to be thy portion and inheritance, than to have the largest portion of the things of this life; mayest thou not from hence certainly infer that he has chosen thee in Christ before the foundation of the world was laid?

*A. But is there not one sin that God will never pardon? And I am afraid oftentimes that I have committed that unpardonable sin against the Holy Ghost.*

Q. 7. Is not the Blood of Christ which does away the guilt and filth of sin precious in thy Eyes? and dost thou not highly value the priviledge of being justified and washed by this Blood? and if so, is it not plain that thou does not trample under-foot the Son of God, nor count his Blood an unholy and common thing?

*A. The Blood of Christ is truly precious to me, and the benefits thereby purchased, if I might partake of them.*

Q. 8. Dost thou count the Miracles that Christ wrought for the confirmation of the Gospel by the power of the Holy Ghost, to have been wrought by the power of the Devil?

A. No, no; I am satisfied that Satan could not do such wonders, as to give sight to the Blind and born Blind, and to raise the dead.

Q. 9. How canst thou think then that thou art guilty of Blasphemy against the Spirit? But to put all out of doubt, dost thou not desire the sanctifying grace of the Spirit? and if so; is not this a plain evidence thou hast not committed the unpardonable sin against the Spirit?

A. I would fain have this well proved; that a desire after grace is an evidence I never was guilty of the unpardonable sin.

Q. 10. Is not this proved from Christs own words, *Blessed are they that hunger and thirst after righteousness?* *Mat. 5. 6.* If He that hungers and thirsts after righteousness, i. e. desires to be truly holy, and still to be more and more holy; be indeed a blessed man;

man; and shall be filled; have what he desires: How can he have been guilty of a sin unpardonable, and that unremoveably fixes a curse upon him?

*A. But if I have not committed the sin that never is forgiven; alas how many other sins have I been guilty of; which I fear will be my Eternal ruin!*

*Q. 11.* Is not being burthened with sin now; the way to be eased of the load; and to prevent thy sinking under it into Hell?

*A. I fear my fears; and that sin is not my burthen; only the punishment threatened, the vengeance of Eternal Fire does affright me.*

*Q. 12.* Is there not a difference made between thee, who fearest that God who can kill the Body, and destroy the Soul in Hell; and those stupid sinners; who live without God in this World, as if there were no Heaven or Hell in the next?

*A. I grant there is some difference made; for my Conscience that now is awakened and troubled, was once very fast asleep and senseless.*

**Q. 13.** Art thou still a worker of iniquity?

**A.** No, I dare not sin presumptuously : I dare not allow my self in the practice of any known wickedness ; but still in many things I am continually offending.

**Q. 14.** Dost thou think that none have true grace unless they are perfectly free from all sin ? Does not Solomon say, *There is not a just man upon Earth, that does good and sins not ? Eccles. 7. 20.* Does not the Apostle acknowledge that sin dwelt in him ? and that when he would have done good evil was present with him ? Rom. 7.

**A.** You little think how great the sins are which I have been guilty of, though now I cease the practice of them. I am exceedingly amazed at their nature, number, and aggravations.

**Q. 15.** Does not the Lord promise he will abundantly pardon the wicked man that forsakes his evil way ? *Isa. 55. 7.* Is thy sin too great for the righteousness of Christ to cover ; who in point of sufficiency, is the propitiation for the sins of the whole world ? Where sin has abounded, does not the grace of God much more abound ?

**A.** Still

*A. Still the greatness of sin terrifies me. Oh wretch that I am! what have I been and done!*

*Q. 16. How great a sinner was David? with what horrid aggravations did he sin? being such an experienced Saint, so wonderfully deliver'd and advanced; and so great a Prophet besides? and yet does he despair of mercy? Does he say, Because my sin is great, I fear it will not be forgiven? Nay, does he not use the greatness of his sin, as an argument to prevail for pardon; because Divine mercy, and the Name of God, would be the more magnified in justifying one so guilty? Did he not pray and prevail too, when he prayed, for thy names sake pardon my iniquity, for it is great? Psal. 25. 11.*

*A. God pardons not the sins of any whether great or small, that repent not, and I fear I never have sorrowed after a godly sort.*

*Q. 17. When thou confessest sin to God; dost thou hide any because of the love thou bearest to it? Art thou not grieved and displeased with thy self because thou hast sinn'd? and art thou not willing to forsake all the sins thou*

thou doest know and acknowledge? if so; is not the promise very express, *That thou shalt have mercy*, Prov. 28.

13.

*A. You cannot imagine what vile thoughts, and lusts, and passions, there are in my Heart, which I cannot get rid of.*

*Q. 18. Are not these thoughts and lusts very unwelcome Guests? wouldst not have them mortified, and brought into captivity and obedience to Christ? and don't you desire a clean Heart may be created, and a right Spirit renewed in you?*

*A. I think 'tis meerly fear of Hell that is the princip'e from which such desires flow: If there were no Hell; 'tis likely my longing after purity would be at an end.*

*Q. 19. Why shouldst thou make a supposition, that there were no Hell? Art thou not to look upon things as they are? and are they not indeed, as in Scripture they are represented? If there were no future rewards and punishments, who knows what the best would be, and do; the main foundation and reason of religion and goodness being gone? Does not the Apostle him-  
self*



self say, *What advantageth it me if the dead rise not? let us eat and drink, for to morrow we die?* 2 Cor. 15. 32.

A. Well, but still I fear I am sincere in nothing which I do; because I seem to be acted meerly by the fear of punishment.

Q. 20. Do not all Hypocrites and wicked men that are under awakening convictions, and fear Hell most; fear the loss of their *sinful pleasures and gains more?* Do they not therefore endeavour to smother these convictions, that they may serve their fleshly and worldly lusts without disturbance? But art not thou of another mind? fearing lest thy Conscience should fall asleep again; and desiring it may be more thoroughly awakened?

A. I would fain have my Conscience made truly tender.

Q. 21. And wouldst thou not have thy heart thoroughly renewed?

A. But my Will I think is influenced meerly by a dread of *Eternal Damnation and Misery.*

Q. 22. Is not *Eternal Condemnation* a thing that ought to be dreaded? Why is Hell made naked before us in the Word, but that we may fear the falling

falling into it? And while these fears are very high; is it any wonder that the actings of love are not so evident? VVhen a Child fears his Fathers anger; though he has a true love to his Father; yet is his love so plainly apparent in the very height of his fear?

*A. Oh! how shall I be able to dwell with devouring Fire? and to inhabit Everlasting Burnings?*

*Q. 23.* Does the Scripture any where say, that an Hypocrite by the fear of Hell may be carried so far as to be willing to be truly and thoroughly sanctified? to be willing to be made right as to the principle, manner and end of his obedience; and yet remain a Hypocrite still?

*A. I do not remember that ever any Hypocrite consented to be a Saint indeed for fear of punishment; and yet still was branded for an Hypocrite.*

*Q. 24.* Do we not read that the will to be sincere is wrought of God? *Phil. 2. 13.* and that it is a *Day of power*, when he thus makes a willing people? *Psal. 110. 3.* why then shouldst thou make light of this willingness in thee to part with all sin both in heart and life; and

and to become an Israelite indeed in whom there is no guile?

*A.* Christ saves Believers only; he that believes not shall be damned; I am afraid I have no saving Faith, and that Christ never has indeed been received by me.

*Q.* 25. Art thou willing to receive Christ undivided? Christ a Prophet, effectually to instruct thee? Christ a Priest, to make reconciliation by his death for all thy iniquities; and interceding for thee to procure the acceptance of thy duties? Christ a King, to subdue thy lusts and Satan, and to rule thee according to the holy Laws in the Bible, which are the Laws of his Kingdom?

*A.* I must needs say I have no exception against any of Christs Offices, and I should be glad if He would do all this for me, that you have mention'd.

*Q.* 26. And as thou art willing to receive Christ undivided; so art thou not willing to give thy self and heart undivided to him? that he may have the pre-eminence above all things in thy affection and esteem?

*A.* My

*A. My whole Heart and self I would gladly give to the Lord Jesus, might such an one as I; so guilty, so defiled; be accepted.*

*Q. 27. Was not the returning Prodigal, though vile and unworthy, received by his Father with open Arms and a joyful Heart? was he not entertain'd with amazing mercy and kindness? Luke 15. And was not this Parable spoken on purpose to assure returning Sinners of a gracious reception, though they have run far away from God?*

*A. I find some hope reviving at what you say, and some glimmering light of joy; but still I tremble. I have heard of the Cross of Christ, and Self-denial even to the death. And if it should once come to such a trial, I am confident I should prove a most cowardly Apostate.*

*Q. 28. Is not sin the Natural Mans greatest darling? If therefore thou givest up thy lusts at present to be slain; hast thou any reason to question thy willingness (if called to it) to lay down thy life for Christs sake? Besides; in extraordinary trials; is there not extraordinary strength and comfort vouch-*

vouchsafed? Is Martyrdom to be undergone in Natures powers? or does not the *Spirit of Glory and of God* rest upon Sufferers, to carry them through the fiery trial? *1 Pet. 4. 14.* And why shouldst thou distrust the Lord who is faithful, and will not suffer thee to be tempted above what thou art able? *1 Cor. 10. 13.*

A. Though I cannot answer and argue for my unbelief, yet alas my Spirit is down; and I find it hard for any thing to fasten upon me for my comfort.

Q. 29. When wast thou at the Lords Table?

A. I dread the thoughts of approaching to it, since the unworthy receivers do eat and drink judgment to themselves.

Q. 30. Is it any wonder thou art comfortless who livest in the neglect of a duty so expressly commanded? and that command given by thy dying Lord, *Do this in remembrance of me?*

A. But surely 'tis better not to Eat and Drink; than to Eat and Drink unworthily.

Q. 31.

*Q.* 31. Hast thou a right understanding of this Gospel-worthiness? How greatly art thou mistaken if thou thinkest it a *meritorious* worthiness? Is not worthiness as much as *meetness and fitness*? Is not He the worthy person who is truly sensible of his unworthiness, and desires to be found, and to be accepted in Christ? Is not He the worthy Communicant who feels his Spiritual diseases, wants and weakness, and desires that Christ in this Ordinance, would heal, supply, and strengthen him?

*A.* I dare not come to the Table, before I have an assurance of the love of God, and know I shall be welcome.

*Q.* 32. Is not this to say, I will not use the means, till I have attain'd the end? Is not this Ordinance appointed that weak grace may be strengthened, and by being strengthened may be made evident? Dost thou not remember that the Disciples the first Communicants of all, *doubted of their sincerity*? And when Christ told them one of their number should betray him, did they not one of them after another say, *Lord is it I?*

*A.* But

A. *But the Scripture saith, He that doubteth is damned if he eat.*

Q. 33. Does not the Apostle speak of doubting concerning the *lawfulness* of the meat to be eaten, not concerning the *Spiritual estate* of the eater? The Disciples doubted whether they were true Ones, or Traytors, and yet was this a barr to Communion?

A. *If I should come, I fear I should receive no benefit, but come away from the Table with greater Terror and Trouble.*

Q. 34. Dost thou not perceive the hand of Satan in all this, who is the great Enemy of thy Soul, and the peace of it? Art thou willing that Grace should be in thee in truth; be in thee and abound? Art thou willing that World, and Flesh should be Crucified, and all the Affections and Lusts of it? Art thou willing to join thy self to the Lord in a perpetual Covenant, that may never be forgotten? If so; why dost thou keep off from the Table, who wouldst be so welcome there? why dost thou suffer the New Creature in thee to be weak and languishing, for want of this

Food to sustain and strengthen it? keeping thy self a stranger unto peace and comfort?

*A. I am jealous and afraid of comfort, lest it should make me careless and presumptuous.*

*Q. 35. Did the manifestation of the Fathers kindness to the returning Prodigal, make him forward to be gone again into the far Countrey? Or did it not rather make him love his Father and Home, the better ever after? VWhen thou hast tasted that the Lord is good, will not this make thee cleave to him with further purpose? VWhen thou hast experienced the joys of the Holy Ghost, will not sinful and earthly pleasures be contemned? VWill it not be enough to silence Satan in all his Temptations, when from thy own experience thou canst say, that Godliness is a greater gain and pleasure, than ever sin did yield to thee?*

*A. The Lord increase my Faith! Encourage my drooping Spirit! Fit me for my Duty! Incline me to it! And graciously*



ciously meet me in the doing of it ! I wish instead of doubts and fears there may be hope and diligence ; that I may wait upon the Lord in all his ways, and find my strength renewed, since the Scripture says, Blessed are all they that wait for Him.

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*These Books written by the same Author, are sold by Tho. Parkhurst at the Bible and Three Crowns at the lower end of Cheapside, near Mercers Chapel.*

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F I N I S.